

### **Glory of Christ in His Gospel for Muslims and All (Revelation 22:8-21)**

I read this week a news article linked on Kim Riddlebarger's blog entitled "[The Role of Islamic Eschatology in ISIS.](#)" Eschatology is one's theology of the end of time, and he writes: 'As politicians throughout the West debate what to do about the rapidly increasing threat of ISIS, I wonder how much we in the West actually understand about the...movement.'<sup>1</sup> The Yahoo news article dated April 1st was '[Apocalyptic prophecies drive both sides to Syrian battle for end of time](#) ... Diplomatic efforts, focused on the political rather than religious factors driving the conflict, have made no headway.

"If you think all these mujahideen came from across the world to fight Assad, you're mistaken," said a Sunni Muslim jihadi ... "They are all here as promised by the Prophet. This is the war he promised-it is the Grand Battle" [Arabic can mean *slaughter*]... On the other side, many Shi'ites from Lebanon, Iraq and Iran are drawn to the war because they believe it paves the way for the return of Imam Mahdi-a descendent of the Prophet...who [they say] will re-emerge at a time of war to establish global Islamic rule before the end of the world ... Islam split into its Sunni and Shi'ite branches during a war over the succession to the leadership ... in the generation that followed the Prophet Mohammad's death in 632. The hadith, or sayings of the prophet and his companions, have been handed down orally over the centuries and are the most important sources of authority in Islam after the Quran itself. Many date back to ... battlefields in what are now Syria and Iraq, where the two main Islamic sects took shape ... Both sides emphasize the ultimate goal of establishing an Islamic state which will rule the world'<sup>2</sup>

Eschatology, or how you view the end, matters and it affects how you live. Dr. John MacArthur summarizes Islamic eschatology writings. They teach 'the first man that will come in the end of history is the Mahdi...Sometimes he's called the Twelfth Imam. Every time Ahmadinejad over in Iran gives a speech, he gives glory to the Mahdi, glory to the Twelfth Imam, every time. He's waiting for the coming of the Mahdi ... to slaughter all who will not worship Allah, convert to Islam [ones who stay unbelievers they call *dogs*. The Madhi will] establish the everlasting world dominating kingdom ... His army will be a massive army and his army will go from nation to nation to punish the unbelievers. The holy writings of Islam say that this army will carry black flags. And on those black flags there will be one word and that one word will be the word Punishment. By the way, the Iranian army today carries black flags. They want to be ready for the coming of the Mahdi. He will lead the army of black flags first to Israel, slaughter all the Jews, and then he will establish his rule in Jerusalem on the temple mount ...

Their writings say the Mahdi will come and make, at first, a peace agreement with the Jews and the west for seven years ... Their holy writings say this, the Mahdi will come riding on a white horse, and it even says in their writings, "As it says in Revelation 6:1 and 2." Saddam Hussein, by the way, painted murals of this Mahdi on a white horse all over Baghdad. [It's either ironic or intentional they're looking for a false Christ as world leader] ... the description of the biblical Antichrist, the beast of Revelation 13 [let's turn to Rev 16 first], and you go into any kind of a study of that and you will find...details match up .... [The Bible's antichrist sounds like] Islam's savior...and world conqueror who establishes a universal Islamic kingdom. ... Muslims believe Jesus will come again [but they blasphemously say Jesus] will worship Allah and...lead all Christians who will follow him ... compare what [Islam's false Jesus] does to the false prophet in the book of Revelation [13]...who aids and abets the Antichrist ... One of their writings says he espouses the cause of the Mahdi...He is the Mahdi's prophet... [But] The truth is, the true Jesus will destroy the Antichrist and the false prophet and establish His Kingdom forever. [Islam] is Satan's complete counterfeit<sup>3</sup>

Rev 16:13 *And I saw, coming out of the mouth of the dragon [that's Satan] and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs.* <sup>14</sup> *For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.* [Satanic deceptions will spring forth from John's day to the last day when it culminates at what v. 16 calls Armageddon. Now to be clear, this isn't just about one false religion like in Islam, John wrote there's many antichrists, but false teaching has this end. Long before Islam Satan's goal is uniting sinners in rebellion, Gen 11, Ps 2]

Satan's final deception isn't just Islam, it's false forms of Christianity, too. And just like in Christianity, not all Muslims take the prophecies literally or seriously, and many of them are nominal cultural Muslims, more moderates are common where they're a minority. Many interpret jihad more spiritually and aren't violent like their founder (like many cultural nominal 'Christians' aren't loving like its founder Jesus). Muslims need the gospel love of Christ. Our enemy isn't flesh and blood Muslims. Demonic powers drive religions, nations. The gospel is our armor and weapon till our King comes in victory: In Rev 13:6 antichrist *'opened its mouth to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven.* <sup>7</sup> *Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation*

...<sup>10</sup> *If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain. **Here is a call for the endurance and faith of the saints.*** <sup>11</sup> *Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon [i.e. Satan, this is his false prophet].* <sup>12</sup> *It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast*

...

Now go to chapter 19, v. 19. How will it all end? The true Christ shows up: <sup>19</sup> *And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army.* <sup>20</sup> *And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.* <sup>21</sup> *And the rest were slain by the sword that came from the mouth of him who was sitting on the horse ... [His name isn't Mahdi, in v. 11, it's Faithful and True in contrast to false prophets and in v. 16 His name is King of kings and Lord of lords. In v. 15 *He* rules the world, and His Word will strike down all who reject Him]*

He incarcerates Satan in Rev 20 and avenges all killed by Islam or others.

In Rev 20:4 those beheaded for Christ are resurrected to reign. v. 4 doesn't say if they reign on earth at this point, others think up in heaven before its city comes down in Rev 21,<sup>4</sup> but the point is enemies can't stop them. Today terrorists killing Christians think Islam rules but Islam will lose, Christianity will reign, vindicated, resurrected to a judgment throne. In 20:4 '*beheaded*' may represent all dying for Christ by whatever means, or all dead in Christ, but literal beheadings are also on the rise for Christians who will not bow to Islam's false savior. We need to pray for the endurance and faith of saints. That's one of the purposes of this last book of the Bible and that takes us to Rev 22, today's text. The end of the Bible is for all to persevere to that end.

22:12 *"Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done."* <sup>13</sup> *I am the Alpha and the Omega, the first and the last, the beginning and the end."* <sup>14</sup> *Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.* <sup>15</sup> *Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.* <sup>16</sup> *"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."* <sup>17</sup> *The Spirit and the Bride say, "Come."*

*And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.<sup>18</sup> I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book,<sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city [i.e., heaven] ...*

This is the final revelation of Christ and it warns against adding to it. False religions and cults take away from it and add to it and bring the plagues of Revelation along with all who don't come in repentant faith to Christ, come without payment, not by works-religion, but desiring cleansing and His life. The final warnings and blessings, v. 16 says, are for people in churches, too

OUTLINE:    1. The Final Revelation  
                   2. The Final Separation  
                   3. The Final Invitation

### **The Final Revelation**

v. 18-19 isn't unique to the last book in the Bible. The Hebrew Bible's first book, the Torah in its last book has similar warnings not to add to or take away from Scripture, Deuteronomy 4. The middle of the Bible, Proverbs 30 says essentially the same thing. This isn't just about Revelation's prophecy, we're not to add to the final revelation of Scripture in any of these 66 books. So when 600 years later Muhammad claims an angel from heaven gave him a new revelation in the Quran or when Joseph Smith claimed a similar thing 1200 years after Muhammad in a Book of Mormon, they ignore the Bible's warnings to their peril. Gal 1:8 *if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.*

The Bible in many places besides Rev 22 promises curses for all who add to or take away from Scripture. Those who tamper with or twist it aren't saved. This isn't saying if you quote part of a verse ("...") you lose your salvation, because you took away from this. To 'take away a share of the tree and city' probably just means this: *salvation offered to you (v. 17) is taken away if you reject the Word*, rip out its meaning and replace it with false teaching. This isn't talking about adding things consistent with the text to explain it, it's adding with a goal of altering, taking away to distort, destroy, deceive. This isn't talking about saying more or less about Scripture in ignorance or unintentionally misunderstanding or misspeaking from it, which a believer can do. This warns unbelievers and false teachers intentionally misleading.

It can be apostate Christianity taking away what the Bible says on sexual relations being only for man and woman in marriage. It can be Word-Faith televangelists adding their so-called 'prophecies' today, a false prophet on Christian TV adding revelation to or contradicting God's final revelation. It can be on billboards on Hwy 50 predicting the date the end will happen. Rev 22 tells us stick to the Word of God alone and worship of God alone:  
<sup>8</sup> *I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me,* <sup>9</sup> *but he said to me, "You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God."* [application is: worship God alone]

In v. 19 apostates who abuse Scripture aren't going to heaven, in v. 9 some believers going to heaven make mistakes but they're willing to be corrected. When John sees the glories of the heavenly city to come, he falls on his face before the one showing them in a way man only should before God. So he's reminded in v. 9: *Worship God*. If this great apostle needed to be reminded, we need to be reminded as well. We may not fall on our faces before angels but anything we focus on more than God can cross over into worship. John was the disciple Jesus loved in a special way and after decades of faithfully following Jesus, writing 5 books in the Bible, receiving the final revelation of Jesus, John is still fallible and so are we. We may not elevate messengers like the angel in v. 8 but we can elevate human messengers of God's Word, and v. 9 can apply to us: *You must not do that*. We're all just fellow servants

Don't elevate or idolize men. God's best servants are fallible and imperfect, and aren't the authority or focus (1 Cor 1-4). Everything the best teachers say must be measured against God's infallible perfect Word (Acts 17:11). This is the final fully sufficient revelation, this is enough, till the end comes

The Final Revelation is point #1. **Now notice #2. The Final Separation**

<sup>10</sup> *And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near."* <sup>11</sup> *Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."*

When the end comes unsealed and unleashed man's choices are unalterable. In the context of Christ's return in v. 12 and the day of judgment, of reward, v. 11 I think is saying all who do evil till then will be left in their evil. The filthy are pronounced judgment then, to remain in the filthiness they chose. But all who by grace were made righteous and holy, their state is fixed, too.

In v. 12 the positive reward of the next life has to do with what one did in this life, like in v. 11, new hearts desiring holiness get it in the new earth. George Ladd explains before the end comes, v. 17 'holds forth the invitation to repentance: "*Let him who is thirsty come, let him who desires take...*" Still there will come a time when it will be too late for repentance. "It is not only true that the troubles of the last days will tend to fix the character of each individual according to the habits which he has already formed, but there will come a time when change will be impossible ... no further opportunity will be given..." In view of his sense of the imminence of the end [in v. 10, v. 11] transports...to the end when repentance will indeed be impossible - when the stand one has taken...will be finally irrevocably determinative.<sup>5</sup>

One calls v. 11 'the "let" of withdrawal-let him be' like Rom 1 '*gave over...*' Daniel 12 says in the same context of sealing prophecy and '*the end of time ...the wicked will continue to be wicked. None of the wicked will understand ...*' (v. 9-10 NIV). This may function like the warnings in Hebrews '*today if you hear His voice, do not harden your hearts.*' To those hearing the voice of God in this chapter before the end, don't harden your heart choosing sin. Your daily choices now are fixing who you are as you reap what you sow: 'Sow an action reap a habit; sow a habit reap a character; sow a character reap a destiny.'<sup>6</sup> Before the end there is hope for change in Christ, but there is coming a day when your character and destiny will be fixed. Those who want to be evil and filthy till the end comes...get what they want. By grace we must submit in faith on earth ('thy will be done') to get to heaven. Lewis said there's 'only two kinds of people in the end: those who say to God, '*Thy will be done,*' and those to whom God says, in the end, '*Thy will be done.*'<sup>7</sup>

22:12 *Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.* Salvation is by grace but there's a judgment by works. Matthew 25 says after Jesus comes and sits on His throne, nations will be gathered before Him and based on what they've done or haven't for Christ and in Christ, there will be a separation of sheep and goats, judgment of reward entering the joy of the Master and also eternal punishment in hell. I'm not sure on all the passages of judgment for Christians as to the timing (are there 2 judgments for believers and what exactly are the rewards?) but I am sure the Bible teaches separation to hell and heaven with rewards given.

The NKJV in v. 14 continues the idea of what we do but the best texts have like the ESV: <sup>14</sup> *Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.*

<sup>15</sup> *Outside are the dogs ...* But you say 'don't good dogs go to heaven?' No. And in Bible times dogs weren't good or pets. Israel's dogs weren't sweater-wearing cute best friends. They were dirty disease-ridden and kept outside the house and here they symbolize those kept outside God's house eternally. The Bible uses *dogs* as a term for male prostitutes or pagans or apostates or false teachers or fools (Dt 23:18, Mt 7:6, 2 Pet 2:22, Phil 3:2, Pr 26:11, etc.)

<sup>15</sup> *Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.*

Don't get the idea from v. 11 that God *wants* the sinners to die in their sin. He isn't 'wanting anyone to perish' in that sense (2 Pet 3:9 NIV) and Peter brings that up in this same context of the imminent or soon return of Christ, and people who mock Scripture since He hasn't come back yet. But 2 things Peter says: soon to God isn't soon to us, a day to God is as 1,000 years. His 2<sup>nd</sup> response is God is patient to you for you to come to repentance (2 Pet 3 says to believers). Why didn't Jesus come back in the days of Nero or Hitler when things seemed to line up with Rev 13? Peter's answer is *you*, believers later who would repent, He's still gathering the harvest of Rev 14, Rom 11.

Rev 22:11 isn't so much God wanting sinners to stay in sin as it is warning. James Hamilton gives the analogy: 'Imagine being at the Grand Canyon and having a tour guide take you to some massive precipice [he says]...' "Let the self-assertive fool who wants to destroy himself disregard caution, ignore my instructions and go over the edge." Is that what the tour guide *wants* you to do? No! He wants you to take care. He wants you to heed his warning...to realize that if you disregard what he says, your life is over [like Rev 22:11]. ...he wants you to realize that is what you are doing...recognize that you are evil [and your nature wants to be still], feel your inability to change yourself and cry out to Him for help...to make you want to be holy...If you know that your deeds are evil and filthy, won't you cry out to God? Won't you call on the name of the Lord Jesus?...trust in Jesus [then] God will make you holy.

You will find that where you used to love sin, [a saved new nature] loves doing what is right ... you now love God, praise Jesus, and are hungry to know the Bible. Why would you perish? Won't you repent, trust Jesus?<sup>18</sup>

God is sovereign in salvation but sinners are responsible. He says in Ezekiel *This is what the Sovereign LORD says. Whoever will listen let him listen, and whoever will refuse let him refuse...*[sounds like Rev 22:11, God adds] ... *As surely as I live, declares the Sovereign LORD, I take no pleasure in the death*

*of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die ... ? (Ezekiel 3:27, 33:11 NIV)*

This takes us from judgment's final separation to Christ's **Final Invitation:** Rev 22:16 *"I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."* <sup>17</sup> *The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; [this is Jesus speaking here] let the one who desires take the water of life without price.*

This is addressed to churches in v. 16, there are professing believers even in churches who have never fully come in true repentant faith to Jesus. Come. He speaks as the root and descendant of David, as Messiah, as son of David, and also as the source of David, as the root. Jesus is both fully man and God and He shines like the first bright star in the morning sky to show darkness comes to an end in Him and the light of a new day comes as Christ comes. In v. 17 some aren't sure whether the Spirit and Bride say 'come' to us or to Jesus who just said He's coming. It could be either and the same for the one who hears who is to either call others to 'come' to Christ or calling Christ to come. It's clear in v. 20-21 that there's both in this chapter. v. 20 ends with a believer saying 'Come Lord Jesus' then v. 21 communicates His grace to all. Both are in this context, but for sure the end of v. 17 calls us 'come to Jesus'

It echoes Jesus in John's gospel: *'If anyone thirsts, let him come to me and drink. Whoever believes in me [it's coming in faith] ... whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life...'* <sup>9</sup> The same Lord speaks in Isa 55: *'Come, all you who are thirsty, come to the waters; and you who have no money, come ... without money and without cost. Why spend ... on what does not satisfy? ... come to me; hear me, that your soul may live...Seek the LORD while he may be found; call on him while he is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.'* (v. 1-7 NIV). Free pardon, free grace in the free offer

Heaven's gates are open wide today to those who come in repentant faith. Earlier in Rev 22 the angel speaks for the King as His herald, but here King Jesus speaks directly as if to take the megaphone from His announcer, as if to take the pen from John's hand to write Himself in red ink from His blood. Come to me, Jesus says with both arms open, showing nail-pierced hands!



Come to me, Jesus says, to all who are weary of their sin, to all wishing or desiring the water of life! Blessed are they who thirst for righteousness He said for they will be satisfied! If you want righteousness in v. 11, it's offered

*The Application Commentary* says v. 11 doesn't 'mean it is too late for those who will repent...[even *dogs* in v. 15] starts with male prostitutes, and many churches today would be nervous embracing one from such a background. But God desires to reach all. When a friend from Teen Challenge and I shared...with a male prostitute on the streets of Chicago, he quickly opened up and noted how much he wanted out of his current lifestyle. True, the [unrepentant] sinners on the list will be banned from the holy city; but the good news of the gospel is that former prostitutes, liars, idolaters, and others who have now "*wash[ed] their robes*" (22:14) will be welcome in the city.<sup>10</sup>

1 Cor 6 says '*sexually immoral...idolaters...male prostitutes...homosexual offenders ...the greedy...slanderers...will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ...*' (v. 9-11 NIV).

No matter your sin, you can be washed white by the blood of Jesus, Rev 7 says, and you can be given a white robe as Rev 6 says. It's grace for Muslim or moral American who has never come to Jesus as Lord and been cleansed. It can change those struggling with same-sex attraction and also those deep in that lifestyle, like Rosario Butterfield was. It can save Islamic terrorists like Joseph Yousef formerly of Hamas, and it can also save those who hate Muslims while they profess to know the Lord of love. These waters forgive past divorces, abortions, as well as our lies and 'respectable sins' that damn.

<sup>21</sup> *The grace of the Lord Jesus be with all. Amen.* In other words, it's for all who say 'Amen,' who say yes, who affirm and want it. In. 13 He says '*I am the Alpha and the Omega, the first and the last, the beginning and the end.*' Christ who calls you to come is both creator and consummator, sovereign originator and orchestrator, Maker and Savior, made it begin and He'll win. From start to finish Genesis to Revelation, everything is about Christ's glory

I began this series with His glory in each book, here's another all different:

In Genesis, He's the Creator walking with Adam and Eve in a garden like Rev 22. In Exodus, He's the Rescuer of His people. In Leviticus, He is holy so we must be. In Numbers, He's the Guide of God's people. In Deuteronomy, He's the Teacher.

In Joshua, He is the Mighty Conqueror. In Judges, He gives victory over enemies. In Ruth, He is the Redeemer of His kin. In 1 Samuel, He is the Root of Jesse; In 2 Samuel, He is the Son of David. In 1st and 2nd Kings, He is King of Kings that Israel needed. In Chronicles He's their Intercessor and their High Priest.

In Ezra and Nehemiah, He rebuilds worship and walls, protecting from enemies. In Esther, He's there when we don't hear His name, even in 'such a time as this.' In Job, the Lord gives and takes away, He's sovereign mediator Job cried out for. In Psalms, He's our Song. In Proverbs, the fear of the Lord. In Ecclesiastes, all is vanity without Him. In Song of Solomon, marital love points to His greater love.

In Isaiah, He's the suffering Servant. In Jeremiah, the maker of the New Covenant. In Lamentations, He's the one with great faithfulness, mercies new every morning. In Ezekiel, He's the resurrection and the life in the valley of dry bones. In Daniel, He's the greater Lion in Daniel's den, one who takes the seat with Ancient of Days.

In Hosea, He's the Faithful Lover. In Joel, He's restorer of years locust have eaten. In Amos, He is the Husbandman. In Obadiah, He is judge. In Jonah, He's the Lord salvation belongs to for Arab Assyrians as well as racists who runaway like Jonah. In Micah He's the peacemaker and shepherd prophesied to be born in Bethlehem. In Nahum, He's an angry God sinners are in the hands of. In Habakkuk, He is the Holy One. In Zephaniah, He's the Witness. In Haggai, the overthrower of enemies. In Zechariah, He comes on a donkey then again as King. In Malachi, He's Merciful

In Matthew, He's Immanuel, God with us. In Mark, the Roman centurion calls Him the son of God. In Luke He's the great Physician. In John He's the *I Am*, He is God. In Acts, He's the Savior of the world. In Romans, He is the righteousness of God.

In 1 Corinthians, He's the love behind chapter 13 (which will be our next study). In 2 Corinthians, He is the Triumphant One, giving victory. In Galatians, He is our liberty and liberator from legalism. In Ephesians, He's the only head of the church. In Philippians, He's your joy. In Colossians, your sufficiency. In Thessalonians, He's your hope. In 1 Timothy, He's your faith; in 2nd Timothy, He's your stability. In Philemon, He's a reconciler of relationships and in Him wrong are made right. In Titus, He is the grace of God that has appeared, bringing salvation to all people.

In Hebrews, He is greater than Moses, Melchizedek, men of faith, mighty angels. In James, He's the glorious Lord Jesus Christ allowing no favoritism in His church. In 1 Peter, He's our example. In 2 Peter, Maker of precious magnificent promises. In 1-3rd John, He's our advocate and attorney who helps children walk in the truth. In Jude He's able to keep you from stumbling and make you stand in His presence blameless with great joy.

In Rev 1, He's the faithful witness, firstborn from the dead, ruler of earth's kings.  
 In Rev 2, He's the one holding 7 stars in His right hand among the 7 lampstands.  
 In Rev 3, He's the Amen, the Faithful and True, the Overcomer for the overcomers.  
 In Rev 4-5, He's the Lion of the tribe of Judah, and the worthy Lamb slain for us.  
 In Rev 6 He's the One opening the sealed scroll and His wrath man can't hide from.  
 In Rev 7, He's the Shepherd leading to water and He's central to heaven's worship.  
 In Rev 8-9 He opens the 7th seal and all of heaven hushes in silent shock and awe.  
 In Rev 10, He's represented by a mighty one, face like the sun, roaring like a lion.  
 In Rev 11, the kingdom of the world becomes the kingdom of our Lord and Christ.  
 In Rev 12, He's the child born of woman to rule nations who casts down the devil.  
 In Rev 13 He's the Lamb with a book of life written before the world's foundation.  
 In Rev 14 He's the son of man on a white cloud with a golden crown come to reap.  
 In Rev 15 He's the Lamb of the song, the Lord God Almighty, King of the nations.  
 In Rev 16 He's the Holy One bringing vengeance, the loud voice saying 'it is done!'  
 In Rev 17-18 He's the King of kings and Lord of lords who judges the city of man.  
 In Rev 19 He's the Omnipotent who reigns, Word of God, warrior on a white horse with eyes of fire crowned with many crowns and the Husband coming for the bride  
 In Rev 20, He's Judge on a great white throne with the books for heaven and hell.  
 In Rev 21, He's the tabernacle of God with men in the new heaven and earth, the Maker of all things new, the wiper of tears from eyes, the light of New Jerusalem.  
 In Rev 22, He's paradise regained, His name is on the foreheads of all those in it.

- In v. 13 He's Alpha and Omega, the first and the last and beginning and the end.
- In v. 16 He's the root of David and the son of David, and the bright morning star.
- In v. 17 He's the One calling you to come, and in v. 20 He says He'll come soon.

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<sup>1</sup> <http://kimriddlebarger.squarespace.com/the-latest-post/2014/8/28/isis-and-islamic-eschatology.html>

<sup>2</sup> [http://news.yahoo.com/apocalyptic-prophecies-drive-both-sides-syrian-battle-end-142641298.html;\\_ylt=AwrTWfwc7TpTWXgAjanQtDMD](http://news.yahoo.com/apocalyptic-prophecies-drive-both-sides-syrian-battle-end-142641298.html;_ylt=AwrTWfwc7TpTWXgAjanQtDMD)

<sup>3</sup> <http://www.gty.org/resources/sermons/41-66/the-grim-reality-of-the-last-days>

<sup>4</sup> Amillennial brothers have a point that in Rev 20:4 the text doesn't say these 'risen' saints reign *on earth at that time*, plus it's hard to imagine glorified bodies with non-glorified people on this planet who later rebel in v. 8-10, so some suggest Rev 20:4 means *rise in heaven's kingdom*. Some pre-millennial writers agree that during the time of Rev 20 saints will reign in the heavenly city, not live on earth with non-glorified people, but they see this as their *bodily* resurrection and reign in this city before it comes to earth in the eternal state:

- Jamieson-Fausset-Brown [historic premil?] on Rev 21:10: 'in the millennium the earth will not be a suitable abode for transfigured saints, who therefore shall then reign in heaven over the earth. But after the renewal of the earth at the close of the millennium and judgment, they shall *descend* from heaven to dwell on an earth assimilated to heaven itself'

- John Walvoord [dispensational premil view] writes: 'the holy city will also be in existence during the millennium and... may indeed be the dwelling place of the resurrected and translated saints during the thousand year reign of Christ on earth.' Others of that same theological tradition include Darby, Gaebelin, Ironside, and Seiss who see most of Rev 21 refers to the millennium, according to Dwight Pentecost who says it 'describes the eternal habitation of the resurrected saints during the millennium ... saints of all ages in that city will be in their eternal state and possessed of their eternal blessing.' *Things to Come*, ch. 23

<sup>5</sup> George Ladd, *Revelation* (Eerdmans, 1972), p. 292; quoting Swete's commentary also.

<sup>6</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 95.

<sup>7</sup> Norman L. Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway Books, 2004), 377.

<sup>8</sup> James P. Hamilton, *Revelation*, p. 414-15.

<sup>9</sup> John 7:37-38, 4:14.

<sup>10</sup> Craig Keener, *Revelation*, p. 521.